Sermon

SAINT

PETER'S

General Petition to our

SAVIOUR,

For Himself and his fellow Sufferers.

Joh. Rowland

LONDON,
Printed by *Peter Lillicrap* in the year 1661.

To the

KINGS

Most Excellent Majesty,

CHARLES THE SECOND

By the Grace of God of Great *Brittain*, *France* and *Ireland* KING, &c.

SIR,

THis Sermon I present your Majesty with, was not intended by me for the Press, but for the Pulpit, where many Imperfections of it might have past with the time of its delivery

Sed eundum quà via patet.

Trees that grow amongst Rocks, must be shrubs, because they thrust out their branches onely as the Rocks will give them leave.

Ut monstrent se enecari.

I have been now above 30 years upon your pub-

lick ſervice, ſtanding by cuſtome upon your Catalogue of preferments, and I hope I ſhall not ſtay till all be preferred, as the Countrey man did waiting to ſee the River run away that he might go over.

Ruſticus expectat dum defluat amnis at ille,
Labitur atque labetur in omne volubilis ævum.

Your Majeſties moſt humble

and obedient Subject,

JOHN ROWLAND

Rector of *Foots-Cray*

in *Kent.*

MATTH. 19. 27.

Then answered *Peter* and said unto him, Behold, we have forsaken all and followed thee: What shall we have therefore?

THe words are an Answer and a Question.

The Answer, *Behold, we have forsaken all, and followed thee.*

The Question, *What shall we have therefore?*

The Answer is the ground and Reason of his following Petition;

Behold, We have forsaken all and followed Thee?

The Question is the Petition it self: *What shall we have therefore?*

The Text may be called *St. Peter* his General Petition to our *Saviour* for himself and his fellow sufferers.

Wherein there are four things chiefly to be considered.

First, That the Answer was made to Christ for something he had said before: *Then answered Peter and said unto him.*

Secondly, The Person that made the answer, and that was *S. Peter*; *Then answered Peter and said.*

Thirdly, The Answer it self, which is the ground and Reason of his following Petition; *Behold we have forsaken all and followed Thee?*

Lastly, The Question, which hath the nature of a Petition, and seems to desire a speedy answer, because they had forsaken all for his sake: *What shall we have therefore?*

Of these in their Order, And first that the answer was made to Christ for something which he had said before.

An answer cannot be well understood whether it be pertinent or not, unless we first know what was said before to which the answer was made, wherefore we must have recourse to the occasion contained in the precedent History,

as

as it is recorded by *S. Matthew*, S. *Mark*, and S. *Luke*.

S. Matthew ſaith at the 16 verſ. of this 19 chap. that one came to Chriſt to know what he ſhould do that he might have eternal life, and at the 20. and 22. verſ. that he was a young man.

S. *Luke* at the 18 chap. 18. verſ. calls him a Ruler.

S. *Mark* 10. chap. 17. verſ. ſets down the manner of his comming, and his behaviour. That he came running very earneſtly: And delivered his Petition very humbly, for he kneeled, and the form of his Petition was very ceremonious: for he ſaid, *Good Maſter, what good thing ſhall I do that I may have eternal life*, verſ. 16.

He was no *Saduce*, for he believed the immortality of the ſoul, and a reſurrection of the body to eternal life, which ſome of our new *Lights* have denied, and publiſhed in Print that the ſoul dieth with the body.

Nor was he that *Lawyer* we read of, *Luke* 10. 25. who preferred the ſame Petition tempting Chriſt and ſaying, *Maſter what ſhall I do to inherite eternall life?*

But he was in ſome points a Phariſee, becauſe he thought a man might keep the Law, and do ſome good thing whereby he might deſerve and obtain eternal life.

Our *Saviour* therefore oppoſeth another queſtion to his and ſeems to correct the formality of his Petition v. 17. *Why calleſt thou me good! there is none good but one, that is God.* As if he had ſaid, a man cannot do any thing of himſelf that is good, by which he may merit eternal life, but when he hath done all the good he can, he muſt wholely caſt himſelf upon the mercies of God in Chriſt.

But our Saviour not ſtaying for his anſwer, prevents him by way of anticipation, becauſe he knew wherein the ſtrength of his confidence lay, namely, in the Covenant of Works, *do this and live*, and though he require Faith in all that will be ſaved, yet he brings this man to the Teſt of the Law, ſaying, *If thou wilt enter into Life keep the Commandements*, verſ. 17. He ſuppoſing becauſe of his political and external performances towards men, that none could poſe him

him there, askes which of the Commandements? as if it were all one to him by which he ſhould be tried. Like a young Schollar who hath learned his *Leſſon* by wrote, and thinks he underſtands it all, when he knows not one word of it as he ſhould know.

Our Saviour therefore repeats the Commandments to him verſ. 18. *Thou ſhalt do no murder, Thou ſhalt not commit adultery. Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Honour thy Father and thy Mother.* And laſtly he adds the complement of them all, *Thou ſhalt love thy neighbour as thy ſelf.*

From hence ſome erroniouſly ſtrive to eſtabliſh the Doctrine of Works, or elſe they ſay the Law was given in vain.

But there are many good uſes of the Law, though we are not able to keep it.

Firſt, it ſerves to teach us what the will of God is.

Secondly, It is a glaſs to ſhew us our deformities, and ſo is our ſchool-maſter to bring us unto Chriſt.

Thirdly, To keep us under obedience, that we do not, as too many lately have done, abuſe our Chriſtian *Liberty*, and pretend our Faith when our works are abominable, to the publick ſcandal of our Chriſtian Profeſſion.

But the young man thought if this were all, to keep the Commandments, that were an eaſie matter, for he replied, *all theſe have I kept from my youth, what lack I yet?* But hence it is evident that he ſuppoſed there wanted ſomething, and that his civil performance of the Commandments, could not aſſure him of everlaſting life.

He had bent the Rule to the ſquare of his own actions, and thought they agreed very exactly: but our *Saviour* ſets the Rule right again as it ſhould be, and as he hath expounded it, *Matth.* 5. where he ſhews that God requires both the outward and inward conformity of the whole man to the keeping of the law, and then he tries this young mans actions by the Rule, and there appears a vaſt difference betwixt them.

Where-

Wherefore Jesus saith unto him, as we find it *Luke* 18.22. ver: *Yet lackest thou one thing, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have Treasure in heaven, and take up thy Cross*, saith S. *Mark*, *and come and follow me.*

Our Saviour was now come to the depth of the wound. *But when the young man heard that saying, he went away sorrowfull for he had great possessions*, ver. 22.

Great possessions he might have, and yet not be very Rich, if they lye so far a sunder that the charge of keeping them and the casualties may oftimes amount to as much as the yearly Revenues come to, and as some say the King of *Spains* do. But *S. Luke* takes away the scruple, saying, *he was very rich.* A rare example indeed, for a young man, a Ruler, and a rich man, in the midst of all the pleasures of his youth, the great imployments of his Magistracy, and the abundance of his wealth, to lay all thoughts aside, and to take care for eternall Life. His very external performances are worthy the imitation of the best men; for although civil honesty cannot merite eternal life, yet it is very commendable, and acceptable to God, and is oftimes rewarded by him with temporal felicity. And *S. Mark* tells us that Christ loved him for it, and although he went away sorrowfull at that time, it is to be presumed that he came again some other time, when God gave him a more through call, and never went away from him sorrowing any more.

But for that time doubtless all that were then present, wondred to see him come so cheerfully, and then to depart so sad. It not being the custome of our Saviour to send away any one sad, from him who came to him in sincerity: as Historians record of *Titus* the son of *Vespatian* who was therefore called *Delitiæ Mundi*, because he would suffer no man to depart grieved out of his presence: When this young man was gone, S. *Mark* saith, *Jesus looked round about him, and said unto his Disciples* Mat. ver. 22. *verily I say unto you that a rich man shall hardly enter into the king-*

kingdome of heaven, and again I say unto you, that it is easier for a Camel to go through the eye of a Needle than for a rich man to enter into the kingdome of God. When the Disciples heard that, they were exceedingly amazed, saying who then can be saved? ver. 25.

But there are some men since who are little amazed at it, for they are so much taken with a Metaphor, that they will not believe our Saviour meant a Camel, but a Cabel, because the Greek word Κάμιλον a Cabel, and Κάμηλον a Camel differ but one letter. So *Theophylact* and others that follow that exposition. *Atque id sane magis quadrat ad foramen acus* saith *Erasmus*, a Cable will better fit the eye of a Needle: and the impossibility is not so great to humane Reason. For a Cabel is twisted together of many small threads, and if it be untwisted into small threads again, those small threads may in time be past through a Needles eye. So rich men who oftimes twist themselves together a great estate out of many poor mens estates: If God shall give them Grace to repent and to make restitution as *Zacheus* did, it is not impossible for them to be saved. But the *Syriac* Interpreter expounds it to be a Camel, a living creature that our Saviour then spake of in the *Syrian* tongue, and so the impossibility seems the greater, yet he takes it off by adding; *With men this is impossible, but with God all things are possible*, ver. 26.

Here *S. Peter* having found a fit opportunity to prefer his Petition steps in with his Answer,

Behold, *we have forsaken all and followed thee? What shall we have therefore?*

So I come to the person that made the answer, *S. Peter. Then Peter answered and said*; There hath been a long and eager Contest between the Reformed Churches and the Church of *Rome* Concerning *S. Peters* Supremacy over the rest of the Apostles; and some of the Reformed in heat of dispute, to the undervaluing of this excellent Apostle, have bespoted him with all those faults they find of his Recorded in the new Testament. As that our Saviour rebuked him, saying, *Get thee behinde me Sathan, thou art an offence unto mee*,

for thou ſavoureſt not the things that be of God, but thoſe that be of men. Mat. 16.

That he denyed and forſwore his Maſter *Mat.* 26.

That *S. Paul* withſtood him to the face, becauſe he was to be blamed. For he withdrew and ſeperated himſelf from the Gentiles, fearing them which were of the Circumciſion, *Gal.* 2.

But theſe men conſider not, what he ſaid of himſelf to *Cornelius*, When he fell down at his feet and worſhipped him; *Peter* took him up ſaying, ſtand up *I my ſelf am a man Acts* 10.

As S. *James* ſpeaks of *Elias James* 5. *Elias* was a man ſubject to the like paſſions that we are.

The Reaſons for him are not ſo eaſily anſwered, for he is ſet firſt, and ſaid to be the firſt of the twelve Apoſtles *Mat.* 10.

Now the names of the twelve Apoſtles are theſe: the firſt *Simon*, which is called *Peter*, S. *Peter* is called πρῶτος the firſt, but S. *Andrew*, the next, is not called δεύτερος the ſecond, as if it were onely done for matter of order, nor yet was it by reaſon of his age, or becauſe he was firſt called, for S. *Andrew* firſt followed Chriſt, and is held by ſome to be the Elder brother from *John* 1. 40 ver. And one of the two which heard *John* ſpeak was *Andrew Simon Peters* Brother; He firſt findes his own Brother *Simon*, and ſaith unto him, *We have found the Meſſias*, Which is being interpreted the Chriſt, *and he brought him to Jeſus. And when Jeſus beheld him he ſaid thou art Simon the Son of Iona, thou ſhalt be called Cephas.*

He of all the 12 Apoſtles had his Name firſt changed, which is a univerſal obſervation, that God never changed any mans name but for ſome ſingular end and excellency. So *Abrams* name was changed, *Gen.* 17. And the Reaſon is there given for it. *Neither ſhall thy name any more be called Abram but thy name ſhall be Abraham, for a Father of many Nations have I made thee. As for* Sarai *thy wife, thou ſhalt not call her name Sarai, but Sarah ſhall her name be, And ſhe ſhall be a mother of many Nations.*

And *Gen.* 32. *Jacobs* Name is changed: *Thy Name ſhall no*

more

more be called Jacob but Israel: For as a Prince hast thou power with God and with men, and hast prevailed.

So *Simon* he Surnamed *Peter*, *Mark* 3. and it is done by Christ with that Solemnity and exactness, that no Publick Notary could be more exact in a conveyance to be drawn by him.

For *Mat.* 16. when *S. Peter* made that noble confession in the name of all the rest, For *Simon Peter answered and said, Thou art Christ the Son of the living God, Jesus answered and said unto him, Blessed art thou Simon* Bar-*Jona, and I say unto thee that thou art Peter.* There is his own Name *Simon*, his Fathers Name *Jona*, and his Surname *Peter*.

And though he surnamed *James* and *John Boanerges* the Sons of Thunder, *Mark* 3. yet *Bellarmine* observes that *Simon* was afterwards almost continually called *Cephas* or *Peter*, but *James* and *John* were never called *Boanerges*, but *James* and *John* as they were before, as if it had been rather their Title or an addition then a Change of their Name.

Again I do not finde ten times in the Evangelists that our Saviour spake in the singular number to any of the rest of the Apostles, or that any of them spake to him, and one of those times was when *Simon Peter beckned to the Disciple Whom Jesus loved, that he should ask him who it should be of whom he speak that should betray him. Joh.* 13. But usually he spake in general to them all, and so they to him, As *Mat.* 13. His Disciples came to him saying, declare unto us the Parable of the tares of the field. He answered and said unto them ver. 37. And *Mat.* 14. *His Disciples came unto him saying this is a desert place &c. But Jesus said unto them ver* 16.

Yet it is not likely that they all spake at once but rather that *S. Peter* comonly answered and spake for them all, because we read sometimes where his Name is concealed which is by some other Evangelist declared that it was *S. Peter*, if we shall compare *John* the 18. with *Matthew* 26. But as for S. Peter, our Saviour still speaks to him by Name, and hee onely makes the answer, and he speaks to our Saviour, and that so frequently that it is most Remarkable, as *Mat.* 14.

And Peter answered him and said Lord if it be thou, bid me come unto thee on the Water. And, *Mat.* 16 And *Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him ver.* 17. *And I say also unto thee ver.* 18. *And I will give unto thee the keyes of the Kingdome of Heaven, and whatsoever thou shalt binde on Earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.* So Christ in his Transfiguration: when he took with him *Peter James* and *Iohn Mat.* 17. *Then answered Peter and said unto Iesus ver.* 4. Again *Mat.* 18. *Then came Peter to him and said, Lord how oft shall my brother sin against me, & I forgive him. Jesus saith unto him ver.* 21. And *Mat.* 26. *Peter answered and said unto him, Though all men shall be offended because of thee, Yet will I never be Offended. Iesus answered and said unto him, Verily I say vnto thee. ver.* 34. *Peter answered and said unto him, Though I should dye with thee. Yet will I not deny thee, ver.* 35. And *Iohn* 21. Our Saviour after his Resurrection speaks thrice to *St. Peter* saying, *Simon son of Ionas loveſt thou mee more then these, and Peter answered and said Lord thou knoweſt that I love thee.* And this is so frequent in all the four Evangelists that I have not time to repeat them all.

Add to this that his priviledges Recorded by them are far greater and more than any of the rest had. For he is sent to take the Fish to pay Pole mony for his Master and himself *Mat.* 17. Christ goes to his House and cures his wifes mother of a feavour *Mat.* 8. Enters into his Ship to Preach. *Luke.* 5. prays for him in particular that his faith fail not, *Luke.* 22. Washeth his feet first, as it is probable, *Iohn* 13. Foreshewth his death in special, *Iohn* 20. Apears first to him of the twelve after his Resurrection, *Luke.* 24. *The Lord is risen indeed and hath appeared unto Simon.*

That he was seen of Cephas then of the twelve 1. *Cor.* 15.

Again he wrought more memorable Acts and miracles than they all did. Hee walks upon the Waters to Christ. *Mat* 14. He passeth sentence as Judge upon *Ananias* and *Saphira Acts* 5. He preacheth first to the *Iews* when 3000 were converted by him at one Sermon *Acts* 2. He Preacheth first

to

to the *Gentiles*, *Act.* 10. His very ſhadow in paſſing by cured all that were ſick *Acts* 5. I cannot ſtay to run over all that might be ſaid in his behalf.

But I hope here not to be miſunderſtood as if *I* had left my Religion beyond the Seas. We all bleſſe God, who hath preſerved your *Majeſty* amongſt ſo many & dangerous provocations to forſake it, to hold faſt to the Church of *England* as it was Eſtabliſhed and maintained by *King Edward* Queen *Elizabeth*, King *James*, And King *Charles*, Your Martyred Father, all of ever bleſſed *Memory*. And your Subjects that have not done the like, cannot ſay. *Behold we have forſaken all and followed thee.*

As for S. *Peters* Supremacy over the reſt, were it granted that he was a Metropolitan amongſt the Apoſtles, yet the *Minor Propoſition*, But the Pope is *S. Peters* ſucceſſor will be hard to prove, becauſe it is not ſo cleer that S. *Peter* was at *Rome*, much leſs Biſhops there. And if the Pope did Succeed him Locally, it doth not follow that therſore hee doth ſucceed him in his piety and Priviledges. But the concluſion is to large by odds for the Primiſes, that therefore the Pope is ſupreme to all Kings and Emperours in all cauſes Spirituall and Temporal *S. Peter* preach't the contrary 1 *Epiſt. Peter* 2. *chap. ver.* 13. *Submit your ſelves to every ordinance of man, to the King as Supreme.*

But amongſt all the Arguments brought to prove *S. Peters* ſupremacy *I* do not read this of my Text, which may be alleaged to confirm it as well as any of the Reſt. For it ſhews in what great Authority he was about our Saviour, that the petition for them all muſt be prefered by him, and he doth it ſo vigorouſly and effectually that he deſerves to be own'd as the Chriſt amongſt them for it.

There are 5 *Circumſtances* very remarkable which he obſerved in this preſenting of it.

Two are concealed in the Text,

Firſt that he did it ſpontaneouſly, and of his own accord; we do not read that any of the Apoſtles did move or ſollicite him to undertake it for them; but knowing their ſufferings

ſufferings he goes about it of his own free will, Contrary to the courſe of the world, where men muſt be continually ſolicited, though it be but for recovering what is a mans own, and the following of it is commonly ſo tedious and chargeable, that a man were better oft times leave it off then ſpend his mony and time about it.

*S*econdly, he doth it gratis and without reward, we do not find that he either asked or received any thing for his pains; He knew that they had forſaken all to follow Chriſt, and therefore it were not reaſonable to expect any thing from them. For if long Soliciting and money muſt do it, then they who never did forſake what they had were fitter to procure it.

To theſe two we may adde one more, that there is ſome probability that *S. Peter* was appointed by our Saviour to promote their common intereſt: or at leaſt received a hint from him when he ſhould do it, for our *S*aviour never left preſſing the Argument he was upon untill S. *Peter* took occaſion thence to prefer this Petition.

But there are three other Circumſtances expreſſed in the words, which are required in all that will promote a Petition to the beſt advantage.

Firſt, he takes his beſt opportunity for it, all times are not proper to exhibite Petitions for rewards.

S. Peter therefore waited his fitteſt time, and when he had found it, *Then Peter anſwered and ſaid unto him, Behold, we have forſaken all and followed thee, &c.*

*S*econdly, he did it not coldly and jejunely, as the manner of moſt men is: not caring whether it ſpeed or not, ſo they may be well paid for it, in ſo much that one petition begets another, and mens buſineſs is never at an end. But S. *Peter* doth it affectionately, with an 'Ιδὼ Behold, I pray take notice of it: that wee have forſaken all and followed thee.

But ſome may ſay, what needs this Emphaſis and note of obſervation to our Saviour; for he knew their ſufferings before, and needs not that any Man ſhould Aske him. *John* 16. God

God indeed knows all our works and wants, Yet he commands us to pray unto him to help us. *Call upon me in the time of Trouble and I will hear thee* Psal. 50. It is our duty to pray unto God for what we need, and our own wants call upon us for it. Great men will expect that inferiours should make their Addresses unto them by way of petition; and we are also constrained to do it, to put them in minde of us. For though God needs no rememberancer, yet men do: And be they never so willing to help us, they may be ignorant or forgetfull of other mens wants, and it is requisite that some body should put them in minde. But because we shall hardly finde any man like minded as *S. Peter* was who will do it for us upon such easie conditions, it were very convenient that some eminent sufferour should be appointed by them for such a Publick concernment.

Lastly, S. *Peter* doth it generally for them all, He doth not say, *Behold, I have forsaken all and followed thee, But we have forsaken all and followed thee.*

Though he were the cheife and the cheifest sufferer, yet doth he not put so much as one Grain to weigh down his own scale. And so I pass from the Circumstances to the Answer which is the ground and reason of his following Petition;

Behold, we have forsaken all and followed thee.

This answer hath two branches.

Firſt, *Forsaken all.*

Scondly, *Followed thee.* And these two are so united with the root and within themselves that they cannot be separated, faith and works must grow together, to forsake all, there is our faith, to follow thee, there is our works, and in vain do some men strive to part them.

Yet an actual forsaking all, nor a locall following is not always here meant.

For a man may forsake all and not follow Christ, and he may follow Christ and yet not forsake all. Many may follow him locally who do not follow him cordially.

But to forsake all and not to follow Christ, is lost labour,

and

and to follow Christ cordially and not to forsake all is impossible *whosoever will come after me, let him deny himself, and take up his Cross and follow me*, Mark 8. 34.

Had Christ had the young man sell part of his possessions and follow him, it is likely he would have done it, for *Ananias* and *Saphira* sold their possession, but they kept back part of the price, *Acts* 5 God will have all or none, not part to God, part to the world, part to the flesh, part to the devil, like them who say to all Garrison. We cannot serve two Masters, *We cannot serve God and Mammon*, *Matth.* 6. 24. The wisest men of the Nation would if they could have served King and Parliament, which is but one politick body, but it was not possible to be done, when the King had an Army in the field, and the King and Parliament had an Army against him.

Again it must not be lost all, but left all, Ἀφήκαμεν πάντα, *We have forsaken all.*

Many lose all by plundring of souldiers, by shipwrack, or fire or other casualties, who would not forsake any thing to follow Christ, they lose it not for conscience sake. But in forsaking all their is a willingness to part with it. As S. *Paul* saith of himself *Philip.* 3. Δι' ὃν τὰ πάντα ἐζημιώθην, *For whom I have suffered the loss of all things. What things were gain to me those I counted loss for Christ, yea doubtless and I count all things but loss, for the Excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.* And *Heb.* 11. wee read of the Saints not accepting deliverance. They would have accepted it, but they would not do it upon such conditions as the Enemies of Christ put upon them. There is a kinde of willin unwillingness in it, as there was *Acts.* 27. When to save their lives they Cast the Wheat into the Sea.

Here I might pass particularly upon all the Apostles, and examine their losses severally what they had forsaken and how long, and how far, they followed him, because S. *Peter* layes it down as an argument, and ground of a

Reward

Reward. S. *Matthew* he forſook his place in the Cuſtome houſe, *Math.* 9. *S. Peter* and the reſt forſook their Ships and Nets, *Matth* 4. *and they followed him from Jeruſalem to Gallilee and other parts*, but I ſhould be too tedious.

For theſe two Branches *Forſaken all, and Followed thee*, may be varied many wayes

Some forſake all and do not follow Chriſt, but their own Fancies, as *Crates* the *Theban* threw all his Goods into the *Sea*, becauſe he would not be troubled with them.

So the Anabaptiſts and Quakers and the Phanatick Crew, many of them were content to forſake all they had that they might enjoy there own fond Opinions; dangerous perſons, yet men that deſerve to be pittied for their folly, if they would but keep within the compaſs of the *Laws*.

Others there are that follow Chriſt, and yet forſake nothing: *So Iudas* followed him as if he had forſaken all, when he could have found no place where he could have gain'd more; yet he followed him onely to betray him and thoſe that did follow him truly, and to drive them from him; ſome will neither forſake any thing for *Chriſt* nor yet follow him theſe are Neuters, neither hot nor cold, who care not what becomes of all ſo they may keep what they have, ſome forſake nothing nor follow *Chriſt*, but openly follow his enemies; yet theſe are not ſo dangerous as thoſe that ſeemed to follow him and kept correſpondence with his Enemies.

But muſt all that follow *Chriſt* truly, actually forſake all that they have *?*

I marvel why *Beza* ſaith that the Apoſtles ſo left their ſhips that they never afterwards returned to *Fiſhing*; for *Scultelus* obſerves, that the ſame word is uſed 1 *Sam.* 17; when *David* left his *Fathers* ſheep with a keeper untill he had fought with *Goliah*, but he returned to them afterwards.

Chriſt doth not require of all men the ſame conditions he propounded to the young man: ſo ſome he ſends home to their houſes to take care of their *Families*, where they might live there with a ſafe conſcience, as wee read

Mark. 8. 26. Nor did the Apoſtles forſake all, but ſometimes they returned to their Veſſels and went a fiſhing. *John* 21. 3. *verſ.*

Ἀφήκαμεν πάντα ſignifies not to loſe all, but to abate the love to all, as it is uſed *Rev.* 2. 4. The Church of *Rome* hath her Votaries who take upon them a vow of poverty, and they ſay they forſake all to follow Chriſt. But *Charles* now Duke of *Lorraine*, as I have been credibly informed, when ſome of his ſouldiers had plundred a rich Monaſtery, and the Friers complained to him, hopeing to finde reparation, he deſired to know of them, which went eaſieſt to heaven, the Rich or the poor? They replied, Doubtleſs the poor; then ſaith he, *I* have ſent more to heaven then you all; for I have made many poor, and *I* mean to make you all ſo before I have done.

Now though our *Saviour* in his ſpeech to his diſciples before my Text, did ſhew the great danger of Riches, yet he expounds his meaning, *Mark.* 10. 24. it is onely ſo for thoſe that do put their truſt in Riches.

For we read of many Rich Kings and Princes, as *David*, *Solomon*, *Hezekiah*, which have been great Saints; as alſo of *Abraham*, *Iſaak*, and *Jacob*, *Iob*, *Zachary*, and others very Rich men; and Chriſt tells us *Matth* 8. ſpeaking of the Rich *Centurion*, *That many ſhall come from the Eaſt and from the Weſt, and ſhall ſit down with Abraham, Iſaak, and Iacob, in the Kingdome of Heaven*; alwaies provided that they be willing to forſake all as *Abraham* was, who when he was called to go out obeyed, *& he went out not knowing whether he went Heb*, 11. But if ſuch rich men live in ſuch a happy age of the Church where no perſecution drives them to it, yet they may ſay, *Behold, we have forſaken all and followed thee.*

By forſaking all, is not ſo much meant the forſaking of our poſſeſſions if we can hold them with a ſafe conſcience, as the forſaking of our ſins.

Many during the late troubles, forſook their friends and Eſtates to preſerve a good conſcience, who yet did not forſake their curſing and ſwearing, and ſome other groſs ſins, which might

might caſt a cloud over the ſucceſs, but yet their Adverſaries who forced them out of their eſtates by preſſing ſtrange Oaths and Engagments upon them, by plundering, ſequeſtring, and Impriſoning them, were not free from the ſame vices; yet they will commonly be the men who ſhall firſt come upon change of times, when they have only fallen out in parting ſtakes, and cry with open mouth, *Behold, we have forſaken all and followed thee, What ſhall we have therefore?* Men that can ſail with any wind; a true Hieroglyphick of of the Netherlands.

And theſe will oftimes outvye the reſt, as *Mercury* out acted *Socio* in *Amphitruo*, untill ſuch time as the Play was ended, and his Vizard and diſguiſe was taken off.

Sed poſtquam fictas incluſit Pagina partes,
Vera redit facies, diſſimulata perit.

Of ſuch our Saviour foretold, *Matth. 7. Many will ſay to me in that day, Lord, Lord, have not we propheſied in thy Name, and in thy name caſt out devils, and in thy name done many wonderful things? and then will I profeſs unto them I never knew you? depart from me ye that work iniquity;*

We acknowledge with everlaſting thankfulneſs, and to One above all the reſt, that there are many noble *Huſhais* that can be of *Abſalems* Counſel, and yet do the greateſt ſervice to King *David*; and ſuch were ſome of thoſe by whoſe vertues and Indeavours next under God and your Majeſty, we injoy our preſent happineſs. Theſe have great Reaſon to ſay, *We have forſaken all and followed thee; What ſhall we have therefore?*

And it is for their ſakes that your gracious *Act of Indempnity* hath made us all equal in your future favours; and it will not be well-conſtrued by any of our reconciled friends, who ſtood in need of it, to be a title to them, or a bar to us.

So I come to the Queſtion, which is the Petition it ſelf: *What ſhall we have therefore?*

A very rugged and blunt Petition at the firſt hearing, and will be thought by ſome, better becoming a ſouldier than

an Apoſtle, becauſe Souldiers bred in the Camp, are not uſually well verſt in the ſmooth language of the Court.

It is true, of all the Apoſtles S. *Peter* was moſt the ſouldier, for he ware a ſword, *John* 18. and when his Maſter was betrayed and taken, he drew it, *and ſmote the high Prieſts ſervant and cut off his right ear*; and had not our Saviour menaced him, and commanded him to put it up again, becauſe he drew it againſt Authority, he might for ought we know, have cut out his brains with it, as well as he cut off his ear, though that were the Sword which *I* ſaw at *Paris* above 30. years ſince, which the Friers maintain to be his, which was little above a foot long, if it were ſo much.

And now I am thus far upon my way, it will be no digreſſion to go one ſtep further to encounter our modern Chiliaſts, ſuch as call themſelves *Fifth Monarchy-men*, who would perſwade us, that all the Apoſtles were of their Creed, ready to fight for Chriſts temporal Monarchy; and then their gloſs upon S. *Peters* Petition here will be, that he petitioned onely for ſome great places at Court, when Chriſt ſhould raign upon earth; which were a fowl errour in our Apoſtle, when as the young man had ſo lately petitioned our Saviour in his hearing for eternal life.

But it is apparent by our Saviours Anſwer to S. *Peters* Petition, that *S. Peter* petitioned onely for the ſame thing the young man did; *Even everlaſting life*, becauſe they had forſaken all to follow him, which the young man refuſed to do when he might enjoy it.

I deny not, but that ſome of the Apoſtles might ſometimes have had an eye to Chriſts temporal kingdome, becauſe their queſtion to our Saviour immediately before his aſcenſion into heaven ſeems to look that way; *Lord, wilt thou at this time reſtore the kingdome again unto Iſrael? Acts* 1. But they preacht no ſuch Doctrine after his Aſcention into heaven; when the holy Ghoſt had once deſcended upon them in the feaſt of *Pentecoſt*.

Nor did our Saviour teach them any ſuch leſſon when he was converſant among them, but the contrary in his anſwer

ſwer to Pilate, John 18. *Jeſus anſwered, My kingdom is not of this world. If my kingdome were of this world, then would my ſervants fight for me that I ſhould not be delivered to the Jews; but now my kingdome is not from hence.*

In which Words are two Enthymems.

Firſt, Chriſts kingdom is not of this world.

Therefore may not his ſervants fight for it.

Secondly, Temporal Kings have kingdoms of this world. Therefore it is lawful for their ſubjects to fight for them.

If then the *Fifth Monarchy-men* will fight for Chriſts temporal kingdome againſt his command, all ſubjects are authorized by him to fight againſt them, in defence of thoſe Kings and Princes whoſe ſubjects they are.

As for the τὰ νῦν they inſiſt upon, *But now my kingdom is not from hence*, it is but an ill conſequence they would infer from it, that therefore it ſhall be hereafter.

For νῦν now, is not onely an Adverb of time there, but a ſtronger confirmation of what he had ſaid before: namely, *My Kingdome is not of this world.*

The Papiſts would inforce the like concluſion to maintain their Purgatory and forgiveneſs of ſins after this Life, becauſe our Saviour ſaid *Matth.* 12. *Whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come* Therefore, ſay they, ſome ſins ſhall be forgiven in the world to come: whereas they ſhould conclude directly, Therefore the ſin againſt the holy Ghoſt ſhall never be forgiven. Chriſt never promiſed his diſciples any earthly kingdome. But this is the promiſe that he hath promiſed us, *Even eternal life*, 1 *John* 2. 25. *S. Paul* ſaith the ſame, 2 *Tim.* 4. 18 *And the Lord will preſerve me unto his heavenly kingdom, not unto any earthly kingdom.*

See 2 *Cor.* 5. 1. *We know that if our earthly houſe of this Tabernacle were diſſolved, we have a building with God, an houſe not made with hands eternal in the heavens.* Where then is this kingdom of Chriſt upon earth, which the *Millenaries* ſo much contend for.

Fuerunt olim e Chiliaſtarum opinione magni in Eccleſia veri,

There

There have been formerly very learned men in the Church of their judgement; but this Hereſie hath been ſo fully confuted, that there are very few now but the ignorant Rabble, and ſome turbulent ſpirits who are their Leaders, who will live quietly under no government, that hold any ſuch opinion.

It is not poſſible that ſuch a temporal Monarchy of Chriſt can be, that theſe men dream of, but it muſt overthrow the Scripture.

For S. Paul exhorts that prayers be made for Kings, 1 *Tim.* 2. And *S. Peter* ſaith,, *we muſt obey and honour them*, 1 *Pet.* 2. And this is to be the Chriſtians Rule ſo long as this world endureth. Now the *Fifth Monarchy-men*, under pretence of Chriſts temporal kingdome, pray for the deſtruction, and attempt the ruine of all Kings and Princes: That *I* rather think this to be a cloak for their Rebellion, then that they believe it to be true, becauſe they refuſe to ſay the Lords Prayer, whereof one Petition is, *Thy kingdom come*.

I am confident that this Doctrine of theirs is that Eating Canker or Gangrene S. *Paul* condemns in *Hymeneus* and *Philetus*, 2 *Tim.* 2. who concerning the Truth have erred, ſaying, *that the Reſurrection is paſt already, and overthrow the faith of ſome.* For theſe ſay that their fifth Monarchy is begun already, which is as they interpret it, after the firſt Reſurrection.

Secondly, Theſe are queſtionleſs the falſe Teachers *S. Peter* ſpeaks of, 2 *Pet.* 2. *But there were falſe Prophets alſo among the People, as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and ſhall bring upon themſelves ſwift deſtruction*; ſwift deſtruction many of them have brought upon themſelves. They certainly deny the Lord that bought them, who is the King of Heaven and Earth, when they would have him to be an Earthly King; and at the 10 verſ. he comes home to them, *but cheifly they who deſpiſe Government; preſumptuous are they, ſelf-willed; they are not afraid to ſpeak evil of dignities.* S. *Jude* points at them ver. 8. *Theſe filthy dreamers defile the fleſh, deſpiſe Dominions*,

Dominions, and ſpeak evil of Dignities.

But I have done with them, and come briefly to examine the Petition of *S. Peter* more nearly, which *S. Mark* and *St. Luke* leave out, as though there were no need for them to Petition him, *who had forſaken all to follow him.* But *S. Matthew* ſets it down ſo that S. *Peter* continues his requeſt in the Plurall Number, as the ground of it was firſt layd. He askes no more for himſelf, then for the reſt; He doth not firſt draw up a Generall liſt of them all, and then leave them out in the Reward; it is not, What ſhall I have? but *What ſhall we have therefore?*

Secondly the Petition, though it ſound harſh at the firſt hearing, yet it is very modeſt and humble; For he doth not come to *I*ndent with our *S*aviour before hand, What ſhall we have, and we will forſake all and follow thee? if we may have the greateſt commands and places about thee. No, but behold we have done that long ſince, *We have forſaken all and followed thee.*

Thirdly, he doth not preſcribe as the ſons of *Zebedee* did, *Mat.* 20. *Grant that we may ſit, one on thy right hand, and the other on thy left in thy Kingdome.* But he commits that wholly to his Arbitrement.

Fourthly, He ſaith not? What ſhall we have preſently? But in the future Tencee *What ſhall we have therefore?*

1 Alſo our bleſſed *S*aviour in his moſt gracious Anſwer to his Petition, doth not finde fault either with the Form or the matter of it, becauſe it was ſo homely dreſſed.

2 Nor doth he charge them with an ἐθελοθρησκία, or will worſhip, as perhaps ſome of his followers would have done, who followed him onely for their own profit, ſaying, *Who required this at your hands?* who bade you forſake all and follow him? You might have ſtaid at home and kept what you had.

3. Nor doth he queſtion them what they had forſaken for him, as he might have done; a few Nets and Angles and Fiſhing Boats; or how far they had followed him in all matters to expect great Rewards for, As if onely thoſe who had forſaken

ken great poſſeſſions, as the young man had, muſt look to be Conſidered. No the widows mite is as well accepted with Chriſt, as the greateſt Treaſure of the Rich; a poor mans Life and Eſtate and Family, are as dear to him as the Rich mans are.

4 Nor doth he ſay, You did it in hopes of a Reward, For God always holds out a Reward to encourage us in our duty, *even eternall life.* So Chriſt told the yonng man, if he would forſake all and follow him, he ſhould have Treaſure in heaven; as the young man called him, Chriſt is a good Maſter indeed; for no man ever followed him in vain.

5 Nor doth he ſay, as he might and did ſay, *Luke* 17. You have done onely what was your Duty to do.

6 Nor doth he put them to find out ſomething as the manner of men is, where ſome may ſeek long enough and be never the neer.

7 Nor doth he turn them over to others to take care for them, as *Alexander* would have done one of his ſouldiers, untill the ſouldier told him that he had not ſerved him by Proxy but in his own perſon.

8 Nor doth he object the Inſufficency of their performances, but accepting the will for the deed, He returns him a moſt Gratious, ſpeedy, and fully ſatisfactory Anſwer for them all, verſ. 28. *Verily I ſay unto you, that ye which have followed me in the Regeneration, when the ſon of man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones Judgeing the twelve tribes of Iſrael.*

And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my name ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

I conclude with my Text,

Then anſwered Peter and ſaid unto him, Behold we have forſaken all and followed thee, What ſhall we have therefore?

THE END.